659 which made the work of counting easier. After numbering the houses a preliminary registration of the names of the [561] occupants with details of age, sex etc., was made. The question of age was a problem as the majority of the people had no idea how old they were, often they asked the clerk to put down what he thought best. People who could read and write, however, especially children, eagerly volunteer- [961] ed information. Occupation, in the case of men, was easily answered, but in some cases husbands described the occupation of their wives as "eating and sleeping". The first investigation took some time to complete.

The particulars which were required included the person's religious sect, also the full names of both men and women. In the first census the names of women had not been recorded. In some of the Arab Sunni villages and in Muharraq, which is predominantly Arab, strong objection was taken to enquiries about the names of women, but the Shia Baharna raised no objections to this question. There was also a certain amount of organised agitation about recording sects, although in the first census nobody had objected to giving this information. Some of the young town Arabs feared that the census might show a higher proportion of Shias than of Sunnis. By dint of talks and explanations, in which His Highness took an active part, public feelings on these matters were allayed.

THE COUNTING. A Friday night when there was a full moon was fixed for the census. Shops in the towns normally close from noon time on Fridays and fishermen and men employed in cutting coral stone in the sea take a day off. In the moonlight it was easier for the counters to find their way about in the narrow lanes in some of the towns and villages and to see the numbers written in red paint on the doors of the houses. The date and time of the census was announced by proclamation some weeks before